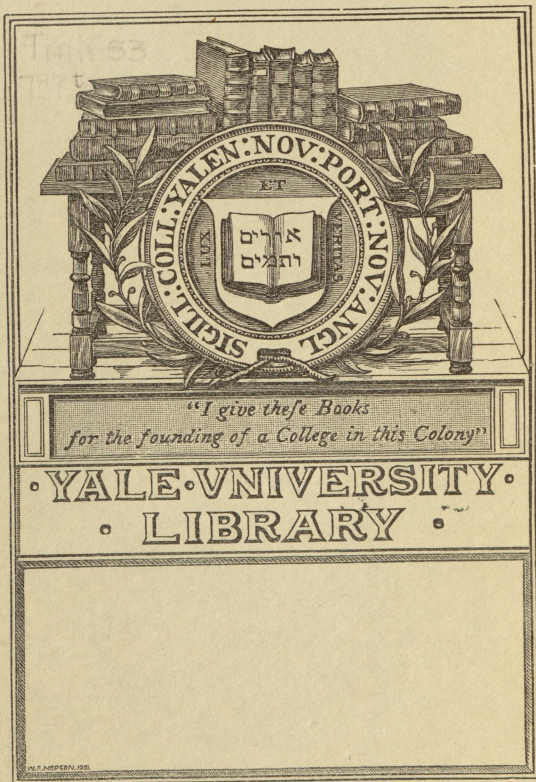


Sermon preached...by

Rev. William Turner

Newcastle, 1787.



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AN ATTEMPT TO OBVIATE THE PRINCIPAL
OBJECTIONS TO INOCULATION,

IN A

S E R M O N,

PREACHED TO THE

PARENTS and FRIENDS

OF THE CHILDREN WHO ATTEND THE

CHARITY and SUNDAY SCHOOLS,

In HANOVER-SQUARE, Newcastle.

By the Rev. WILLIAM TURNER, jun.

DEUT. xxx. 19.

Therefore choose life, that both thou and thy seed may live.

NEWCASTLE:

PRINTED by T. SAINT,

MDCCLXXXVII.

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P R E F A C E.

“ *BY* calculations from the registers of burials in the parish churches of Newcastle and Gateshead, and an accurate account kept at the Ballast Hills, it appeared, that, in the year 1785, during which time the Small Pox raged with uncommon violence, about Three Hundred poor children were carried off by this destructive pestilence. The burials that year amounted to 1406;—they exceeded the christenings 288; and the excess of funerals amounted to 307. These facts are more painfully interesting, when it is considered, that, by human means, so great a mortality might have been prevented.

“ With a view, therefore, to prevent the fatality of this disease, and to raise a fund to enable the most indigent parents to support their children during inoculation, the Governors of the Dispensary, in the beginning of the year 1786, published a Plan for the promoting General Inoculation, at stated Periods, which had

previously met with the approbation of the Faculty, and in the execution was promised their gratuitous attendance.

"The plan for general inoculation appearing practicable, and having so obviously no other motive but the public good, it was immediately honoured with the patronage of the Corporation of Newcastle, the Clergy, and many other persons of public spirit and benevolence. A fund adequate to every contingent expence was instantly raised; an address, setting forth the benevolent intentions of this department of the Dispensary, was generally circulated amongst the poor inhabitants; and a committee for managing the business was elected*."

The Author of the following discourse, desirous of contributing his share towards removing the common prejudices against this salutary practice, published in the several Newcastle Papers, (April 6, 1786) a Dialogue on Inoculation between a Clergyman and his Parishioners, and in the Autumn following, previous to the second General Inoculation, enlarged the Dialogue into a

* Report of the Inoculation-Committee, March 1787.

Sermon;

P R E F A C E. v

Sermon; which some persons, to whose favourable judgment in other respects he has been under repeated obligations, persuaded him might be published with advantage on the next occasion of this kind. This he has now done, in as cheap a form as possible, and heartily wishes it success.

The medical reader will perhaps find out that he has perused the writings of Dr. Kirkpatrick and Dr. Lettsom on this subject. He could have wished to have met with the discourse of a Bishop of Worcester referred to by the former, but has not been able to procure it. He must also acknowledge himself much indebted to the conversation of his excellent and honoured friend, Dr. Rotheram, whose death he must be allowed to lament as a particular loss to himself, as well as to his family and the public in general.

Abstract of the Plan for General Inoculation.

1. Inoculation will be performed every Spring and Autumn, and the time made publicly known when it shall commence.

2. The patients will be inoculated at their own habitations; will be supplied with medicines gratis from the Dispensary; and gratuities given to the most indigent parents.

3. Newcastle and Gateshead, after a sufficient number has offered for inoculation, will be divided into proper districts for the attendance of the Surgeons; and the Physicians will give their assistance when required.

4. Annual subscribers of one guinea will be entitled to recommend four patients with gratuities, and an unlimited number without gratuities.

5. Such charitable persons as may chuse to give private assistance to their indigent neighbours; or are at the pains of removing their prejudices to inoculation, may, even although they do not become subscribers, recommend any number of patients.

6. Fifteen governors of the Dispensary, together, with an equal number of subscribers to the inoculating department, distribute the gratuities and transact other business. And these, together with the medical Gentlemen, constitute the *Committee for promoting General Inoculation.*

DEUT.

DEUT. xxxi. 12.

Gather the people together, men and women and children, and the stranger that is within thy gates, that they may hear, and that they may learn.

IT is a very common, but, at the same time, a very just observation, both of ancient and modern times, that there is an intimate connection among the sciences and arts; that the knowledge of one facilitates the acquisition of the rest, and the difficulties which are found in this receive their solution from the well known principles of some other. This observation concerning the subjects of the intellectual faculties of the mind may be applied with equal propriety to its emotions and passions. The same relation which subsists among the arts is found to operate with equal force, and with at least equal advantage among the charities; the man who has felt the distresses, and relieved the wants of his indigent fellow creatures

creatures in one way, becomes by that exertion more able to discern, more sensible to feel, and more ready to relieve, their wants and distresses in every way. By bringing forth the benevolent principle into action in any instance or degree we become acquainted with the circumstances of the unhappy objects of it in other respects; at the same time that we relieve them from sickness or famine, we discover, perhaps, some tractable and good disposition which wishes for improvement, some brilliant and inventive genius which it will be a credit to bring to light; or perhaps we find, too frequently, the most wretched ignorance and stupidity, still further debased by deplorable folly and vice; we have then a fair opportunity, by serious admonition and reproof, to do something towards eradicating the one, and by careful instruction (of the younger branches more especially) in the principles of virtue and religion, to raise them above the other.

I was led to this observation by reflecting upon the opportunity, of which I this day propose to avail myself, of addressing to a considerable number of poor people a serious exhortation upon a very important subject.

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—I have taken frequent opportunities of leading your attention to the benefits which are likely to result from the institution of Sunday Schools: I have been at some pains to shew you that they may be of great advantage in instilling into the minds of the younger poor a little useful knowledge, without any danger of rendering them unfit for their proper stations in life, by taking them off from their work upon the week-days; that they tend to make the Lord's day more decent and comfortable to those who are inclined to spend it properly, by clearing our streets of one of its greatest nuisances; and that they are a means of teaching these nuisances themselves the superior value of cleanliness, regularity, and order, to riot, filth and debauchery:—I am now going to exhibit to you another advantage which results from them, by shewing you an example of making them subservient to the excellent purpose of administering to the success of other useful and important charities. By instructing the children, we obtain some acquaintance with the parents; we seem to acquire a kind of *right* to admonish and persuade them in matters of importance, and may expect that they will pay a particular attention

tion to the advice which we may offer them. It is upon this principle that I have taken the liberty to *gather together these strangers within our gates*, in order that they may hear and learn some things, which may contribute much to their present peace and future felicity, and by which the state itself may reap the most solid and durable advantages, in the preservation of the lives of multitudes who may hereafter rise up to be useful and valuable members of society.—And I trust that my stated hearers will excuse me, if, addressing myself to the poor, I descend to a plainness and familiarity of language, in which I do not usually allow myself from this place.

My Christian Friends,

Though I suppose it will be needless to inform you that the Physicians and Surgeons in this town have just offered to repeat the general inoculation, which they performed so successfully in the spring, yet lest any of you should be ignorant of the benefit which is intended you, I will read you their Address to the inhabitants of Newcastle and Gateshead.

An ADDRESS

To the POOR INHABITANTS of
Newcastle and Gateshead.

By calculations from the registers of burials, in the parishes of Newcastle and Gateshead, and from an accurate account kept at the Ballast Hills, it appears, that in the year 1785, during which time the Small Pox raged with great violence, about three hundred poor children were carried off by this destructive distemper. This mortality ought to affect every humane heart more sensibly when it is considered, that it might have been prevented, in a great measure, by inoculation.

Having, by this practice, preserved the lives of our own children, we judged it our duty to offer a free inoculation to the children of the poor. Last spring two hundred and eight children were inoculated, every one of whom not only recovered, but had the disease in the most favourable way. An event so providentially successful, and so well known, must convince every unprejudiced person of the safety of
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the practice; and ought to induce every parent who has a proper regard for the lives and health of his children, to accept of inoculation.

From motives of humanity alone, we again make you the offer of a free inoculation; and we hope that you will not allow ill-founded prejudices to prevent your accepting of the only means of preserving the lives of many of your children. Consider, you now have it in your power to give your children a mild disease, almost without pain or danger. If you neglect this opportunity, you must expect they will soon be attacked with a most painful and dangerous distemper, in the natural way, which will not only carry off great numbers, but which also too frequently, leaves behind it lameness, blindness, and other dreadful consequences.

Reflecting that the labour of some poor people is so necessary to the support of their families, that they may not have it in their power, without some charitable means of subsistence, to accept of the humane offer made them,—to assist persons in such circumstances, we promise the following gratuities: For one child inoculated, as soon as the infection takes place, five shillings; for two children, in one family, seven shillings; for three, in one family, nine shillings; for

for four and upwards, in one family, *ten shillings*.

But should indisposition, prejudice, or any other cause, prevent any of you from accepting the benefit now offered, we warn you to avoid the danger of catching the distemper from inoculated patients, which may be easily done by observing the following simple directions: Suffer none of your family to enter an infectious house; nor any person or thing, from an infectious house, to approach near to those of your family, who are liable to the infection.

The copy of this Address which I received was accompanied by a letter from the Committee, which also I will read to you.

Dispensary, Oct. 4, 1786.

S I R,

Inoculation being so evidently calculated to lessen human misery, and to preserve the lives of mankind, every undertaking to extend its use naturally claims the patronage of the Clergy.

The Committee for promoting general inoculation, have, therefore, taken the liberty of

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transmitting you the inclosed Address, requesting you will assist their endeavours, by removing vulgar prejudices, and by recommending salutary a practice to the poor inhabitants under your care.

By Order of the Committee,

R. DOUBLEDAY, Sec.

Having been thus publicly called upon to discharge so essential a part of my office as the combating of error, and the promoting every scheme of utility and benevolence; trusting too that my heart does not deceive me in the persuasion that I am a well-wisher to all mankind, and that it would be a real happiness to me to be instrumental to the health or prosperity of any of my fellow creatures. I cannot but look upon it as my duty to comply with this request, and to urge your acceptance of the offer which is made you by every argument I can collect.

The Faculty have informed you in their Paper of the great success of their last undertaking; they also suggest to you one considerable advantage of the method of inoculation, viz. that it puts it into your power

power to communicate a mild disease, attended with little pain or danger, instead of a violent one, accompanied with great danger and dreadful consequences; and they have obviated, in a very extraordinary manner*, the objections which might arise from your poverty, by offering you a very handsome reward for taking care of your children.—To these things give *me* leave to add, that, the disease being foreseen, you have it in your power to take proper measures to lessen its violence; whereas, in the natural way, the symptoms of this and every other feverish complaint being so nearly alike, you are often led to pursue a wrong plan for your children's recovery; to keep them warm, for instance, to maintain them in a state of continual perspiration, and the like; which infallibly brings on the disease in a much more violent degree, and increases the danger of frequent deaths, or other terrible effects which must follow this violence.

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Consider,

* How far this part of our plan can be adopted by others, must be determined by the circumstances of time and place, situation of poor, extent of subscriptions, &c.—I would, however, recommend that care be taken to prevent persons not really necessitous from receiving this extraordinary bounty,

Consider, besides, the great advantage of inoculation in delivering you from great and perpetual anxieties for your children. The state of a parent's mind whose offspring are in daily hazard of perishing by a cruel disease must be one of the most distressing imaginable: the sight of a person afflicted with it, the report of its being any where in the neighbourhood, the very sound of the name, must fill him perpetually with terror and apprehension, and one should suppose he would fly to the first fair opportunity of removing his distress.—Consider, too, that your children get over the disease at a period of life in which they are not sensible of any hazard, and quickly forgetful of pain or uneasiness; and afterwards, when they are grown up into life, are free from all concern or distress about it. I remember an excellent and much respected friend *, who was long a very honourable member of this society, who to the age of seventy could never shake off his fear of this disease, but shuddered at the sight of an infected person as the most formidable object he could behold :

* The late Mr William Scott.

hold: but all this terror your children will be free from, they will be able to pass through whole hospitals of infected patients without the slightest apprehension of danger, and will often return their best thanks to their parents for having saved them the uneasiness which they see others express.

“But what, then,” you will be ready to say, “can you, Sir, who profess to teach submission to God’s will, exhort us to presume so far as to take his disposals out of his hands, and choose our own time of sickness and disease? Can you, whose business it is to prove that all things are fixed and determined, persuade us that we may change the decrees of the Almighty?”—Now as for what God has fixed and determined, I do not presume to declare any thing; in this respect, I fear, we are far more peremptory and particular than becomes us; but this I think is very certain, that he has ordered all things with a reference to second causes, or to that course of nature which he has been pleased to appoint. As with regard to a future state he has set good and evil, life and death, before us, to choose for ourselves as rational creatures, so with

respect to the things of this world, our subsistence, our health, and our life, he has manifestly permitted us to see the consequences of two different ways or methods of acting, and to make our reasonable choice accordingly. If we choose right, we find the advantage of it; if we choose wrong, we are, so far, sufferers.—Nay, he has purposely made us subject to suffer many dangers and inconveniences, in order that we might be put upon exercising our faculties to avoid them. He has made us subject, for instance, to die by hunger, but he has made us capable of avoiding this calamity, if we please, by diligence; he has left us to perish by the severities of winter, if we take no pains to guard against it, by making clothes and building houses; in like manner he has made us liable to a variety of diseases, and the Small Pox among the rest, but he has enabled us to prevent some, and to cure others, by a variety of precautions and remedies, and, among the rest, by inoculation.

When, therefore, you ask me “ what
 “ right have we to take God’s work out of his
 “ hands, and not to wait his time for bring-
 “ ing it upon our children,” I answer, why
 do

do you not carry your question forwards, and ask "how dare I take physic when I am sick, since I know not but my sickness may be the messenger of death; or if not, am sensible that God needs not my assistance towards my recovery?—If a house be falling in the street, what occasion have I to get out of the way, since, if God does not intend that I should be killed, it is impossible for stones or timber to hurt me?—Or why should I eat my victuals, or put on my clothes, since, if it be decreed that I must die, my eating or covering myself will not keep me alive?—Nay, what right have I to work for food or cloathing? is it not impious to presume that I can procure them by my own pains and labour?"—Is not such a string of absurd questions (all necessarily following from yours) sufficient to teach you, my good friends, that it is God's time for any thing, when he enables you to perform it to advantage? You eat your food and wear your clothing by God's permission, and with his high approbation too, when it is the fruit of your own honest industry: Why then should he not approve of your bringing a disease upon your children when he furnishes you with

with an opportunity of doing it to the best advantage, and with an almost absolute assurance of safety? Or why should this be the Devil's time, as some wild objectors have impiously said, and that alone be God's, which gives your children scarce a chance of escaping. Does he who sent his Son to *save* and not to *destroy*, and who directs us to *judge of every tree by its fruits*, adopt the most destructive method of dealing with his offspring? Or is that evil principle, which the scripture tells us is *a murderer from the beginning*, so altered in its nature in these latter days, as to have become beneficent and kind to men?

I therefore think it clear, that you would charge me very unjustly with a want of submission to the Divine Providence, for only advising you to make use of means, which it has appointed for lessening a necessary evil. I call it necessary, because in a large town like this, the Small Pox are constantly prevalent in some quarter or other, so that you can never be certain that your children will escape them; nay, rather you may be morally certain that they will not; and, I think, I am warranted to call inoculation a means appointed

appointed by God, since the success of every part of it depends upon his co-operation. As the husbandman that sows his seed has no power of making it spring, but must wait for the rain and warmth of heaven to raise up the fruit of his labours; so here we must look for God's influence and blessing, without which, the incision and the matter which we apply will signify nothing. Surely then, we may conclude, that, if done with a proper sense of submission to God, and with an humble hope, that he will accompany it with his favour and blessing, so excellent an expedient for securing the lives, the health, and the comeliness of our children, is as much an act of duty to them, as it is to restrain them when in danger of doing wrong, or to punish them when they have done it, rather than by leaving them entirely to nature, to run the hazard of their contracting a deformity, or suffering a total destruction of their moral principles.

I can, therefore, see very little indeed in this very common objection against inoculation; and to those who would "shew the opposition between Divine Resignation," and this salutary practice, either by such fallacious

cious reasoning, or by wildly quoting the scriptures in their favour; as one man in particular has done, saying, *He that loveth his son or daughter more than me, is not worthy of me*; I would reply, in the words of the same divine person, *I also will ask you one question, Is it lawful to do good or to do evil, to save life or to destroy?*

“But still,” you will say, “we can by no means reconcile ourselves to the idea of bringing a distemper upon our children.” And, to be sure, no man in his senses would make his child sick, for the sake of sickness; but to make him sick in such a way, as may probably be of service to his health, is not only lawful and right, but what we do, what we cannot avoid doing, every day. When I give him a dose of physic, or apply a blister, when I bleed him, or draw his teeth, I certainly bring on a distemper, and give him great pain for the time. Now if I may lawfully do this, by giving him something in at his mouth, or laying something on his back; why may I not make the same use of his arm or leg; or why not by putting something into his arm, as well as by taking something out? Or if I may lawfully make
him

him sick for one day, why not for two days, a week, or more, as the case may require? And that this is a case which requires it is plain, because there is a perpetual danger of infection in the natural way, from which, though God can preserve your children if he will, yet I know of no warrant you can have to assure you that he will. I therefore cannot but think, that he who, being equally liable to the Small Pox with others, is continually in the way of them, without taking any measures for his safety; however, some may call this faith or submission, or any fine name they please, is chargeable, in fact, with high presumption.

An elegant and amiable writer*, has given us the following similitude: The Small Pox, says he, is a river, across which mankind must pass; inoculation is like a boat, which may be used as a means of passing over it in safety; but they who suffer their children to become the victims of the natural Small Pox, are like those, who, neglecting the safe conveyance of the boat, plunge into the water, and struggle with the danger of the stream.

* M. de la Condamine.

Or suppose, we take a similitude from an opposite element: If I have not had the Small Pox, there is some quality in my body, call it what you will, that disposes me to take the disease; some fuel, suppose, that wants nothing but a spark to set it in a flame. The air I breathe is full of these sparks, if I take them in by my breath, the fire will burn vehemently, and consume, perhaps, the whole body; but if I make an incision in my arm, the fuel burns away with a gentle warmth, without any, or with a very trifling hazard. Why, then, must I wantonly expose myself to danger? Surely, the law of self-preservation, which is the law of God, requires me to pursue the safest method.

“ But can we be certain,” perhaps some of you may say, “ that our children will even “ thus be secure from danger?”

Why, this would be a strange question indeed, when you know very well, that the healthiest person present is not absolutely certain of living till the conclusion of this service: Why, then, should certainty be expected in this case? I once knew a person who died by a vomit, and several persons have

have bled to death after a vein has been opened, or a tooth drawn; but would any one for that reason refuse an emetic, or submit to the torments of a tooth ach. It is surely sufficient if the chances be very much in favour of this practice; and that this is the case, the report which I have just read you of the success of the last general inoculation is a striking proof. I believe it is usually reckoned, that one in six dies by the natural Small Pox, and one in five hundred by inoculation; that is, that a person who is inoculated has nearly a hundred times the chance of one that takes them the natural way. A much less disproportion would, in my opinion, be fully sufficient to justify the practice.

“But how,” you will probably each of you object, “if *my* child should be that one in five hundred? How shall I answer it to myself, that I brought this disease upon him; and what will *you* say for having persuaded me to it?”

With respect to this objection, as far as it relates to me, I confess, that at first it had determined me to to say nothing to you about

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inoculation; but when I came to consider, whether I would rather choose to have it five hundred to one that this should be the case, or six to one, that when I came to enquire into the state of your families at Christmas, I should find that you had each of you lost children by the natural Small Pox, I did not hesitate to alter my resolution; for my face would, indeed, have been covered with shame, if I had then presumed to ask, "Why did you not inoculate," and had received this reproachful, but deserved reply, "Because we thought it was wrong, and you took no pains to convince us that it was right."

With respect to the objection as it concerns you, I will submit to you the answer, which as a parent I have made to it myself, viz. that though I should doubtless be much affected by the loss of a child by the Small Pox, as well as by any other disorder; yet, as I should be conscious to myself, that I had adopted the most likely means of saving its life, from a disease of uncommon danger, I should endeavour to satisfy myself with having thus discharged my duty, and humbly resign

reign my child to God the great bestower of it.

But consider, on the other hand, my worthy friends, the case of those poor children, whom you shall neglect to inoculate; and reflect upon the sensations which you must feel, if, slighting the present opportunity, you should quickly behold their deformed and lifeless bodies, the victims of this cruel disease, and wish, too late, that you had availed yourselves of the advantages which are here so nobly offered to your acceptance.

I cannot entirely dismiss this subject, without a reflection or two, for the use of my more opulent hearers; I need not, I am sure, offer any thing to them in defence of a practice, which they have justified by their example; but I would intreat them to consider, that policy, as well as humanity, strongly urges the propriety of extending those benefits, which they have themselves experienced, from it to the children of the poor in general. From the annual return of burials in this town for the last year, it appears highly probable, that at least two hundred lives will be saved to the commu-

nity by the two general inoculations, which the Faculty have this year engaged to perform. Extend this calculation through the kingdom, and what a wonderful supply is obtained of skilful artists, industrious tradesmen, intrepid sailors, and laborious husbandmen.—But there is a great *private* as well as public benefit arising from these institutions, in the great security from dangerous infection, which they must, in the end, produce. Suppose this method of inoculation to continue regularly for the next ten years, and we may be fairly warranted, I think, in concluding, that no one will remain who has not got favourably through the disease; so that there will afterwards be none to take the infection, but those who are born between the two different seasons for inoculation. If then this small number continue to be regularly inoculated twice every year, the disease, with respect to its consequences, will be exterminated; and we shall never again be alarmed with perpetual rumours of its approach, nor ever more hear of such dreadful mortality as it has formerly occasioned.—On these two accounts, abstracted from the humanity which might prompt you to contribute towards the execution of a plan
so

so well intended, and so wisely contrived,
I think you will be ready to acknowledge,
that it is the duty of every one whose fortune
will permit, as a subject, as a citizen, and
as a parent, to promote a practice, which
tends so materially to public good, popula-
tion, and security.

A PRAYER *which may be used while*
Children are under INOCULATION.

O GOD, who settest the solitary in families, and buildest up the families of thy servants, we desire, at all times, to be very thankful, for the advantages which arise from our domestic connections with each other; and more especially, at present, for the comforts which we enjoy as parents, and for the benefits which we are encouraged to hope for hereafter, from the dutiful attention and support of our children. We look forward with anxiety to the approach of those distempers, which, in the course of thy providence, thou permittest to befall them; and, while our fears are raised by the apprehension of their effects, we humbly trust, that thou wilt not be displeased, if we avail ourselves of the means, which thy wisdom hath appointed for lessening the danger; but that thou, who art pleased with our honest endeavours to feed and clothe and teach our offspring, wilt also graciously accept and succeed every well meant attempt, to secure their lives and health. With humble submission, we therefore, approach thy throne, beseeching

beseeching thee to bless us in our present undertaking, and to make it effectual to the safety of our (*child*) children, and our own future comfort and satisfaction. Do thou, in whose hand are the issues from death, protect (*him*) them during the progress of the disease, and bring (*him*) them safely out of it; that both we and they may rejoice in thy mercy, and devote to thy service those lives which thou makest thy care.

We commit ourselves, in all things, to thy care and keeping; we esteem ourselves safe under thy protection, and happy in thy favour and friendship; and to thee, merciful father, we ascribe, through Jesus Christ, everlasting praises. *Amen.*



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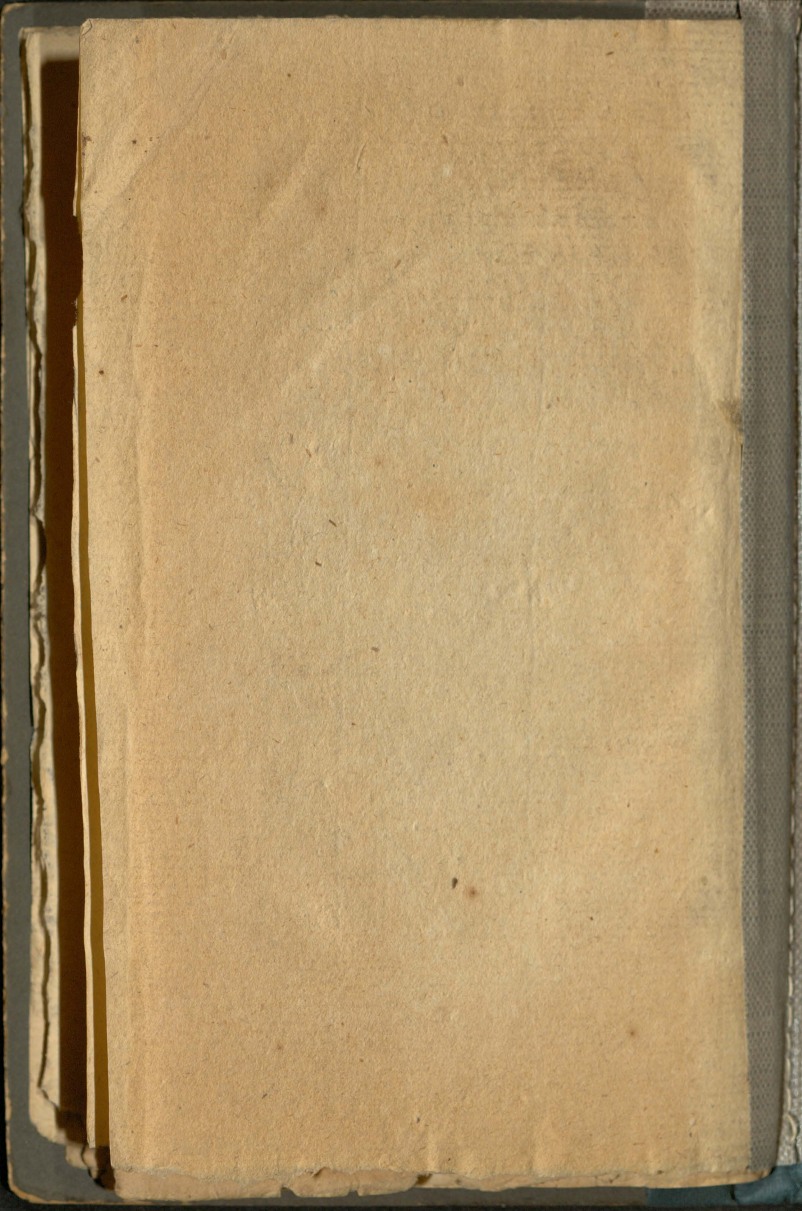
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6. The Plain Catechism for Children, with Prayers and Hymns.



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